

THE
SHIBOLETH
OF
Priest-hood,

WHEREIN

It is debated and proved by the
evidence of Scripture and right Reason,
to be absolutely impossible for
any unholy man to execute the
Office of a Gospel Minister.

Leviti. 21. 21.

*No man that hath a blemish of the seed of Aaron the Priest,
shall come nigh to offer the offerings of the Lord made by fire :
he hath a blemish, &c.*

*Holy must all they be that bear the Vessels of the Sanctuary.
Such an High Priest it became us to have as is holy, harmless,
separate from sinners.*

*And I said, what be these two Olive branches, which through
the two golden pipes empty the golden Oyl out of themselves?
Zech. 4 12.*

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THE PREFACE,

IT is the intention of these lines, to shew that no unholy man is capable to execute the office of a Priest, to the glory of God, and spiritual profit of the people; I mean by unholy men, such as be not born again, and Sanctified in Soul and Body, and Spirit; nor do walk with God in the regeneration; and such are often known by a visible evil conversation, having their lives sullied with the common sins of the times, as Adultery, Drunkenness, Swearing, Lying, Gaming, Fraud, Avarice, Quarrelling, Passion, Envy, Persecution, Prophaneſs, and many more. Another sort there is of men, who seem to be of stricter lives, and a better conversation, and refrain many publick vices the former run into; yet nevertheless are so at least in equal degree with them unholy. These are such in whom spiritual wickedness is in high place, they be of an evil conversation inwardly, and their Souls full of uncleanness; and such are to be known by certain erroneous principles they hold, which carry in them a contradiction, to Sanctification and holiness; as, That there is no such immediate revelation of God in these days, as was in the days of the Apostles; That there is no freedom from sin in this life; That there is no help in us; That a man be imputatively righteous, when not really so; that there is a mixture of sin in our very Prayers and best actions, and too many more here to be inserted; all which render the maintainers thereof as truly liable to the imputation of unholiness, as the evil Practices do the other; which I shall here briefly demonstrate; The first shews how these that adhere therunto, build not upon the foundation of the Prophets and Apostles,

The Second, that they have not put off the body of the sins of the flesh.

The third, that they are reprobates; for Christ is the health of God in all but such.

The fourth, a delight to live in sin.

The fifth, unholy worship, and a whole conversation unholy.
Thus these principles do evidently contradict true Sanctification, but such of them as sell in my way are more particularly treated on hereafter, unto which I refer: I am a little subject to conclude that there are a people will be ready to grant the Argument against men of a notorious wicked life; and if I had restrained my notion of unholiness to those only, this Treatise might probably have met with some considerable acceptance; yet I cannot but defend that these principles are more then of equal consequence to the practices, and do renders their adherents as really unholy as the practices do the other; Nay, in my sense they that hold on this hand be the more miserable, being in great degree accessory to the hurt of the other, who by first drinking in of the poison of these principles, and such like, have been thereby emboldened the more to debauch themselves into such practices, so that the Argument is of equal force against either; how many of diverse people of the whole world, may be comprehended under these two heads, of an evil profession, or an evil life; I shall not undertake to determine, but refer that to the prudent consideration of the Reader, to whom I wish all good; but against all such, many or few, it is proved by the Authority of Scripture and reason, that they are utterly incapable of any lot or portion in the dignity of the Priest-hood of God, who will not be enquired of at all by them. So unto that power that is able to Sanctifie, and save to the utmost all them that come unto God by him, I commend all people.

The 10th of the 3d.
Month 1678.

INTRODUCTION.

ALbeit amongst men, there has been many, yet only two, and no other manner of Priesthood has been Instituted by God since the beginning, that is, the Order of *Melchizedeck*, *Heb. 7 3,* ✓ and the Order of *Aaron*; which *Melchizedeck* was without Father, without Mother, without Kindred, *Gen. 14.* having neither beginning of days, nor end of being; he was *18.* King of *Shalem*, and Priest of the most high God, after the power of an endless life.

This *Aaron* was the Son of *Amram*, the Son of *Koath*, of the Tribe of *Levi*, who together with *Moses* his Brother spake unto *Pharaoh* King, that *Israel* might go out of *Egypt*; *Exod. 6.* he was Priest of God after the Law of a carnal Commandment, and his Priesthood was External, Typical, and Figurative; of the Priesthood of *Melchizedeck*, which is substantial, invisible, and without all shadow of change now.

When God had brought the Seed of *Abraham* unto Mount *Sinai*, on their way towards Milk and Honey, the highest *Exod.* descended upon the Mount, and uttered his voice out of *19. 20.* the midst of the fire, there he gave his Law unto *Jacob*: his Statutes and his Ordinances unto *Israel*, all which Statutes, &c.

1 *Aaron* the Priest was to teach the People, and to put them in remembrance thereof.

2 To put a difference betwixt the holy and the unholy, the clean and the unclean. **Levi. 10. 11.*

3 To Trim the Lamps of the Tabernacle, that they might burn continually before the Lord.

4 To offer up Sacrifices and burnt Offerings, to make atonement for the sins of the People, according to the Tenor of that Covenant. Thus

Exod.
28.

Thus served *Aaron* in the outward Tabernacle, and thus was he fitted for that service ; there was a place which God Sanctified by his glory at the door of the Tabernacle of the Congregation, where he appointed to meet with the children *Israel*, and to speak unto them.

1 Thither did *Moses* at the commandment of God, bring *Aaron* and his Sons.

2 There he washed them with clean water, and

3 He anointed them with holy Oyl, and powred it upon their heads.

4 He put upon them the Tunicle and the Robe, and the holy Garments, whereby they were Consecrated to the Priests Office.

5 He offered a Sacrifice for them, and he took of the blood that was upon the Altar, and of the anointing Oyl, and he sprinkled it upon *Aaron* and his Sons, and upon their Garments, whereby *Aaron* and his Sons, and their clothes were hallowed, and the Priests Office became theirs by a perpetual Law.

6 Also they did eat of those things at the door of the Tabernacle, whereby their atonement was made to sanctifie them, and to Consecrate them, and those things were holy.

Next I shall descend upon Gospel Ordination, which is directed unto by this figure ; For,

Though the Law had only a shadow of the good things to come, yet every shadow therein has its substance, and not one Title thereof was in vain, or of no signification, for the visible things of that dispensation alluded unto the invisible things of the Gospel, the sequel of which does evince, tha

1 There is a principle wherein God has appointed to meet with, and to speak unto his Spiritual *Israel*, which answereth unto the place at the door of the Tabernacle, whereunto to be retired, and to wait therein order to his further Sanctification, which is to be compleated not in his own, but in Gods appointed, time is the first step unto a Gospel Minister.

2 As *Moses* washed *Aaron* and his Sons with 'clean water' so must the Gospel Minister know Jesus, the Spiritual *Moses*, to wash him with the water of the Spirit, which makes a clean Conscience.

As they were anointed with holy Oyl, so must these with the unction from the holy one.

4 As they were clad with the holy Garments, so must these be with the clean linen, which is the righteousness of Saints.

5. As they had of the blood that was upon the Altar sprinkled upon them, and upon their Garments by which they were sanctified, so must these have their Consciences sprinkled from an evil conversation by the blood of Jesus.

6. As they did eat those things whereby their atonement was made to Consecrate them, and to Sanctifie them, so must these eat Christs flesh, and drink his blood, by which they have remission of sins, that eternal life may have abiding in them.

ARGUMENT I.

IN as much then as no unholy men have any right claim unto this Ordination, it remains that no such are true Gospel Ministers, for it is Gospel Ordination that makes a Gospel Minister; these then are the Lay-men that ought not to meddle with Preaching, the Gospel, a matter too high for them, which even these Priests themselves say; but then they give a definition of laymen, whom they say are such as are not educated in natural Learning and Study, nor are Initiated into what they call holy Orders, according to the Ordination of men; but all this a man may not have, and yet be a Minister of the Gospel, which is attained unto by being Learned in the School of Christ, and impowered according to the Ordination of God, to Administer of his holy and hidden Treasure; but this, unholy men cannot; nor is there any greater collusion, then their pretence unto holy Orders, any thing more vain or self contradictory; for hereby would they

they either be made holy, who were unholy, or the Orders that were holy, polluted by their unholiness.

But by holy men is here intended, those that are made: such by the operation of the power of God in them, and being born of God, do keep themselves that the evil one toucheth them not; for as it is written, he that keeps holiness holy, shall be holy, and of these are the Priests of the most high God; no other are capable of that Service, as is farther cleared in the next Argument.

ARGUMENT II.

Exodus
12. 7.

Leviticus
21. 6.

IT being evident, that the off-spring of that *Levi*, unto whom, and to his Seed after him, appertained the Priesthood of the first Covenant by a perpetual Law, were nevertheless incapable, and not meet for that Service, till they were Consecrated, Sanctified, and made holy, implies an indispensable necessity of Sanctification in the Priesthood; for neither *Aaron* or his seed after him, were permitted to offer the Sacrifice of the Lord made by fire, lest they should pollute the holy place, till God had accepted an offering for their sins; and that they were washed with clean waters, which rightly considered, shews that no unholy man can serve in the work of the Ministry, to the glory of God, and the edification and profit of the People, and that no such are called of God unto that work, who first requires a thorough Sanctification, which destroys all Arguments that are in defence of a defiled Priesthood; for if *Levi* the natural branch must be purged before he was meet for that service, how much more then must the unnatural branch?

Heb. 3.

If there was such an absolute necessity of holiness in the Priests ere they could rightly perform those shadowy services of the Law that were to pass away, how much more necessity is there then of holiness for him, as are to Minister the substantial things of a dispensation that exceeds it in glory; and continues unto the end of time.

A R G U M E N T III.

When *Aaron* went in before the Lord, he had the Urim and Thummim upon his heart, Urim signifying light, and Thummim perfection; by Urim also is meant knowledge, and Thummim holiness; shewing what vertues are required in the Priests, but no unsanctified man can appear before God in light and perfection, in knowledge and holiness: indeed he may make a shew of it, but not being light in the Lord, and perfect, not being invested with the knowledge and holiness of God, he is not capable of the Priests office; for no man can acceptably approach that God, who is of purer eyes then to behold iniquity, but in holiness, &c.

Exodus
28. 3.

Also God hath said expressly, I will be Sanctified in them that come near me, that is as much as, I will punish them that approach to serve me otherways then I have commanded; and therefore *Nadab* and *Abihu* were consumed from among the people; for they took each of them his censer, and put fire therein, and put incense thereon; but this not being of the fire of the Altar, that came down from Heaven upon *Aaron's* first Sacrifice, (and remained till the Captivity of *Babylon*.)

It was accounted in Gods offering, strange fire, he had not required it; hence fell *Nadab* and *Abihu*; and though such immediate judgements do not overtake those that are offering strange fire in our Age, let them not therefore be hardened in so doing, for in time they will (if by timely repentance it be not prevented,) find God the same he was then, and as just as ever.

Levit. 10
1, 2, 3.

Further, in those days none of the seed of *Aaron* the Priest that had any blemish might come near to offer the Sacrifice of the Lord, who said positively he shall not go in unto the Vail, nor come near the Altar, because he hath a blemish, least he pollute my Sanctuary, for I am the Lord that Sanctifie them; then seeing those that had any outward blemish, might not serve in that outward dispensation, least they polluted the outward Sanctuary; neither can a sinner now,

Leviticus
21. 23.

(for sin is a blemish upon the Soul,) serve in the inward dispensation, least he pollute Gods internal Sanctuary.

Again, the Altar was most holy, and whosoever touched the Altar was to be holy, which answereth to the Angel in the dispensation of the Spirit, that has the golden center in his hand, and offers up the Prayers of Saints; this Angel is most holy, whoever hath access unto him must be holy, and holy are the Sacrifices he offers up; for they are the Prayers of Saints, not of sinners; what lot then? or what portion has a sinner in this Service?

ARGUMENT IV.

There are two sorts of people, by whom God would not be enquired of old, neither ever will be; which are the very same I undertake to prove utterly incapable of the Priesthood; which sure they above all men must needs be, by whom God has denied to be enquired of; the first are such as have set up their Idol in their hearts, who come under the Scheme of principles mentioned in the Preface, the other be such as have put a stumbling Block of their iniquity before their faces; and these are comprehended in the Scheme of practices: from both these the Counsel of God is hid, his mind and secrets are not revealed unto them; who said, *Son of man, these men have set up their Idols in their hearts, and have put the stumbling block of their iniquity before their face: shall I be enquired of at all by them?* so how foolish and vain a thing is it to repair unto such for Counsel, Instruction, and Doctrine, from whom Doctrine is withheld, instruction sealed up? and,

Ezek.
14. 3.

Hosea 9. 7. *These Prophets are fools, and these Spiritual men are mad, because of the multitude of their iniquity.*

ARGUMENT V.

Such Prophets the people are forbidden to hear, and the reason is given, because they make them vain; and by what means they do this, they speak a vision of their own hearts, and not out of the mouth of the Lord, which shews that

that the Doctrine men had otherwise then by revelation, made the people vain, and the same effect it has now; to which cause may be justly referred, the abundance of vanity which is an overflowing deluge in these Nations and times; but here mark, that the people are expressly forbidden by God himself, to hear those which Preach what they do not receive out of the mouth of the Lord; of which sort without dispute are evil, such as deny the inward and immediate teachings, which the Father by Jesus Christ speaketh in, and unto the souls of men; those have nothing to Preach out of the mouth of the Lord, but follow their own spirit, against whom hath God said, *Hearken not unto the Prophets that Prophecie unto you; they make you vain: they speak a vision of their own hearts, and not out of the mouth of the Lord.* Herein is put a distinction betwixt saving Doctrine, and the Doctrine of perdition; that only is saving which is spoken out of the mouth of the Lord: the other is but the diminution of mans brain which leads unto death and Hell; such is the Doctrine of Rabbies and Learned men, which say revelation is ceased in our age, not a man among all these can say with the sweet Psalmist of Israel, in the closing up of this life; *the Lord spake by me, and his words was in my mouth: a sweet Testimony for a dying man.*

Jeremi.
23. 16.

ARGUMENT VI.

They were of old accounted foolish Prophets that followed their own spirits, and God pronounced wo against them in these words; *Wo unto the foolish Prophets that follow their own spirit and have seen nothing,* (or have had no true vision;) it was also said unto them, *They had seen a vain Vision, and spoken a lying divination, in saying, the Lord saith, when as he had not spoken unto them;* and it is common for these to say now, thus saith the Lord, and I heard a voice from Heaven saying, &c. who will not so much as allow him to speak one word in this life, *Is not this a lying divination,* &c. but against such hath the Lord pronounced on this wise, *mine hand shall be upon them, they shall not be in*

Ezekiel
13. 3.
Ezekiel
13 7.

lying

the Assemblies of my People, neither shall they be written in the
 written of the House of Israel, nor shall they enter into the land
 of Israel: Because saith the Lord, with lyes ye made the heart
 of the righteous sad, whom I have not made sad; and strengthened
 the hands of the wicked, that he should not return from his
 wicked way, by promising him life: the very same do these
 Priests, of whose Doctrine it is one notorious and common
 point; that though a man live in sin all his days, yet not-
 withstanding he may attain Heaven in the end: These are
 those lyes whereby the heart of the righteous is made sad,
 (to see the people so deceived) and the hands of the wicked
 are strengthened, that they return not from their wicked way;
 so methinks the deceivableness of such Priests, should be hid
 from no man, and the anger of God against them; and the
 punishments threatned obvious to every eye; whereas they
 are thus like unto the false Prophets of former times, that
 their paralel answereth as exactly as face answereth face in a
 Glass, whereby all men that follow them shall be left with-
 out excuse in the day of wrath; but the true Gospel Mini-
 ster causeth the people to hear his word, the word of the
 Lord within, which turneth them from their evil doings, as
 is said, *cause me to hear joy and gladness, that the bones which
 thou hast broken may rejoyce*; and again; *turn thou me O
 Lord, and I shall be turned; convert me, and I shall be converted*;
 for it is the sins of men that seperates betwixt them and God,
 and their iniquities that with-hold good things from them,
 untill which be done away, the goodness of the Lord is not
 known in the land of the living. It was by transgression
 that Judas fell from the Ministry and Apostleship; how vain
 then is it to imagine that any transgressor can retain this
 Ministry, and yet more vain to suppose that he should go up
 and arrive at this height of glory in transgression, when the
 man that had a share therein by this means was cast down as
 an untimely grape from the Vine.

Jeremi.
 22. 23.

Psalms.
 5. 8.

A R G U M E N T V I I.

THere be two things, the which if I can prove, they do prove a third thing; that is, if there be such Doctrine as no un sanctified man can know; Secondly, if this Doctrine be of such importance, as that every man must of necessity know it in order to his salutation, then is it (the third thing) hereby proved, that it is utterly impossible for any such man to serve God in the Priests office, for who can suppose the Priest capable to convey unto the people knowledge of that Doctrine which himself knows not? and for want of this knowledge the people perish; next I come upon proof of the two propositions, for then it is evident from *John*, that there is such Doctrine, and that also the Doctrine of God which no man can know, but by doing the will of the Father; *And Jesus answered them, my Doctrine is not mine, but his that sent me: If any man do his will, John 7: 16. 17. he shall know of the Doctrine, whether it be of God, or whether I speak of myself.* For the Second, that this Doctrine is of such great importance, is proved enough to any Christian man in the same verse, from that it is the Doctrine of God, who took not upon him humanity, to teach his people things superfluous, or of small moment, but things of principal unto their Salvation; who by doing the will of God, came to the knowledge of his Doctrine, practising the good they know, it pleased God to increase their knowledge, and shew unto them the hidden mystery to which it well agreeth.

Who so offereth praise, glorifieth me: and to him that ordereth his conversation aright, will shew the Salvation of God. Hence *Psalms 50. 23.* it appears that the Doctrine of God is such, that no man knows, but he that doth the will of God, and his Salvation such, as is shewed only to those that order their conversations aright; now if men of the greatest reason, who also have the advantage of the improvement of those faculties, to the utmost altitude of all humane Learning and Study, could by all their Learning and Reason search out the

the Doctrine of God, and find out his Salvation; then indeed every great Scholar might make a Gospel Minister, and the unlearned were the most remote from this dignity: but it is not so, it was not for illiterature, but transgression, that *Judas* fell from this Ministry, that *Adam* was cast out from the Tree of life, answering unto the former; and this way of life is kept by a flaming Sword from all the Reason, and Learning, and endeavours of natural men, and is no way attained unto, but through death of the first man, the first will, the first reason, and first affections and Lusts; therefore are the Unlearned in this matter upon equal terms with the Learned, the unwise in the wisdom of this world, with the wise.

The holy Apostles left it upon Record for our Learning, that they came thus unto the knowledge of the mystery of Godliness; say they, the God of our Lord Jesus Christ, the Father of Glory, gave unto us the spirit of Wisdom and Revelation, through the knowledge of him, whereby the eyes of our understandings were lightened, &c. hence it is evident that these Priests in denying Revelation, deny the whole Ministry of Godliness, which is the same now it was then, and of the same importance and necessity unto us, and the way of it is the same; and it is sinful Arrogance in them that expect or pretend to attain those Dignities, those Ministries, and that Holiness by their own abilities, which the primitive holy men received by the gift of God.

A R G U M E N T V I I I.

1. **S**OME I have heard object, why might it not please God to make use of such Ministers for the benefit of the sincere? 2. Others again, that they are sure they have heard many notable Truths from the Pulpit; to the first, why may it not please God? &c. for all and many more reasons then has here been urged; God was not, nor is, or ever will be pleased to make use of such, least his holy name should be polluted,

Heb.
26.

7. say the Apostles, *such an high Priest it became us to have as is holy, harmless, undefiled, separate from sinners, &c. and sure*
it

it becomes the Priests of his Order to be according to *their high Priest, holy, harmless, &c.* and whoever be otherwise, are not of the Order of Christ the holy Order.

But Priests according to the Orders of men, of no such makes God any use, nor are they profitable in the Creation, or helpful to the working of any deliverance in the earth; their labour is in vain without any blessed issue; for God has given unto them a miscarrying womb, and dry breasts, but unto the Priest great regard, they are all men inspired with the Holy Ghost, full of the power of Heaven, whereby the deliverance of God is wrought in the Kingdoms of men; these have gon up in his help, in the help of the Lord against the mighty: To the second, we are sure we have heard many notable truths, &c. First, supposing the Priest to be a man that comes properly under one notion of unholiness, either in respect of principle, or conversation; be it answered, that I distinguish upon the Doctrine of such men, which is twofold: first, such as is false in it self, consisting of error and fallacies, which frequently come from the ablest and best of them, and hereupon is grounded several of their very principles of Religion; but I apprehend these are not the notable Truths they intend: Secondly, such as is true in it self for some, such they preach, and do steal the words of Scripture.

As the false Prophets of old stole the words of the true Prophets: but it is my design here to shew, that those good words, and those very truths are not effectual as delivered by them, who not being born of the spirit of Truth; though they say God liveth, yet are lyars, which I do thus; It was the ungodliness of some in the Apostles days, *against which the wrath of God was revealed from Heaven*: that they held the Truth in unrighteousness. Now referring to what is premised, such as this is the truth you have heard from the pulpit, and not the living Truth immediately proceeding from the Throne of God and the Lamb, which I prove from that the Priest was an unholy man. Secondly, from that he preached not by the help of Revelation, either that no unholy man can preach the living Truth, is evident; in as much

Rom. I.
18.

much as no man can preach what he knows not ; and it is clear from the last Argument upon *John* 7. 16, 17. that the Doctrine of God which is the living Truth, no such man can know ; also it is said, the Ministry of Faith is held in a pure Conscience, and that whosoever hath this hope-purifieth himself even as he is pure ; Or this Ministry, and this hope, no unholy man has, then it remains, the best such can do or preach is but the Truth held in unrighteousness, being below this Ministry and hope : Secondly, From that, he deny's Revelation, it is evident, he has it not ; and without the help hereof, no man can preach the Gospel of God.

We read that the God who separated the Apostle *Paul* from his Mothers womb, revealed his Son in him ; and for what end, that he might preach him ; so here is evident, the necessity of Revelation, in that no man can truly preach Christ, but he in whom Christ is revealed to that end ; also the same Apostle saith in another place, *his Doctrine was not of man, nor by man, neither was he taught it, but by the revelation of Jesus Christ : and if he, or an Angel from Heaven should preach any other Doctrine, let him be accursed ;* hence it is clear, that whatever is preached, and not by this Revelation, is not of God, but of man, and he is accursed that preacheth it ; (how should his hearers then be blest,) and though he have the very Truth, it is but the Truth held in unrighteousness, and is uttered in the dead words of man ; but the Truth immediately proceeding from the Throne of God, is uttered in living words, in pure words ; for every word of God is pure ; wherefore saith Christ, *the words I spake unto you, they are spirit, and they are life :* but every word of man shall be his own burding, now I distinguish natural and carnal men into two sorts, it is the infelicity of the one, that they cannot in matters that most import them, distinguish betwixt words that are true in themselves, and words that are false, and the infelicity it is of the other sort, that they have not a true discerning of spirits ; and therefore cannot distinguish betwixt the different grounds from whence words are spoken, though they have some skill in the words, and so discern not betwixt the truth held in unrighteousness,

Gala. 1.
15. 16.

1 Gal. 1.
8. 12.

John 6.
63.

righteousness and the living truth of God; for this is a work that depends not upon Brain-Knowledge, humane Learning, but he only that is born of the spirit, by vertue of the senses of that birth, can distinguish aright in this case, hence it is that a polluted sinfull Priest-hood do so earnestly decry all infallibility in things of God, a good demonstration they are fallible, unstable as Waters, Clouds, tossed with every wind, so in respect before shewn the Priests and the people, the wise and the unwise come together under the notion of the Fools, which *Solomon* beheld through the window of his House, that was allured with the flattery of a strange woman; now mark it was the strange woman, and yet her lips dropt as the honey-comb, and her mouth was smoother then oyl: heres now the History of the Truth in unrighteousness; this sufficed the Fools that saw not beyond words, but her end is bitter as wormwood, &c. yet the unwise discerned not this, that the birth and spirit which accompanied those words were infectious poyson.

Prov. 7.

6. 7.

Prov. 5. 3.

v. 4.

Therefore they followed her, being entyced by the flattery of her words, as an Ox that goeth to the slaughter, or a Fool to the Stox: or as a Bird hasteth to the snare, and knoweth not she is in danger; well, whither leads she them? her feet go down unto death, and her steps take hold on Hell: Now mark the end of those notable Truths, which unholy men deliver from the Pulpit, without the help of Revelation.

Prov. 7.

22. 23.

Prov. 5.

4. 5.

ARGUMENT IX.

TO shroud the hearers under a refuge of lyes, by Preaching unto them such things as consist of error and falsehood, methinks should answer every mans Judgement that it is of bad effect, of direfull consequence, the people needs no such teaching; and

The daily Preaching of some things in themselves true, but foolish in the Preacher, being uttered in a spirit of darknes and separation from God, answereth to the Wine of fornication

tion in a golden Cup, is but a deceiving the simple by vain or empty repetitions, which being forbidden by Christ in Prayer, cannot by the same power be allowed in Preaching: for instance, It is a vain repetition for a dissolute sinner to say, *Our Father which art in Heaven*, for a prophane man to say, *hallowed be thy Name*, is a vain repetition; and for such as be of opinion they must go to Heaven after death, but are not also waiting for the coming of the Kingdom of God unto them in this life, to say, *thy Kingdom come*, is a vain repetition; for such as hold there is no freedom from sin on this side the grave, to say *thy will be done in Earth as it is Heaven*, where no sin is, is a vain repetition, &c.

The people need no such teaching.

For saith the Apostle, *ye have the unction from the holy one, and ye need not that any man teach you; but as the same annointing teacheth you of all things, and this annointing is truth and is no lye*; now I shall proceed in order to shew, First, how this annoynting teacheth. Secondly, That the Priesthood is under debate, teach otherwise, whence it will follow, the people needs none of their teachings.

First, then how this annoynting teacheth, saith Christ, *be shall receive of mine, and shew it unto you*, hence it appeareth he doth teach as the immediate oracle of God, and leads into all truth by the drawings of the Father, so that the Holy Ghost teacheth and leadeth into all truth by an immediate dependancy upon the wisdom and power of the Father; it is also plain from abundance of Scripture, that in the days of his visibility.

Jesus himself Preached and drew the people unto him, by the same immediate dependancy upon the Father; for saith he, *the words that I spake are not mine, but his that sent me*; and again, *no man comes unto me except the Father draw him*; besides much more to the same purpose.

Further it was by this immediate dependancy upon the revelation

velation of the wisdom and power of the Father, whereby righteous *Abel, Enoch, Noah*, the Patriarchs, the Prophets, and Apostles, and all righteous men and women, in Ages by past ever did, in our Age do, and in Ages to come shall even unto the worlds end, declare the name of the Lord, and Preach the salvation of our God, which is excellently figured forth, by the Olive branches mentioned in *Zechariah*, *which through the two golden pipes empty the golden Oyl out of themselves.*

Now this teaching is immediate proceeding from God, and is the same with the former; for that transmitting mean hinders not the immediateness of the revelation, but the intermitting mean; and of such teaching (it being according to the annoynting) the people have great need, I pray God send many such labourers into his harvest.

Here I would note that the Priests say it is presumption in us to expect such revelation as the Apostles had: but methinks it's the far greater presumption and arrogance in them, to pretend to Preach the Gospel of God without the same revelation which the primitive holy men, and Prophets, and Apostles, none of them ever did, nor yet the Holy Ghost, nor the Son of God; when under the sense of the infirmities of humanity, though the spirit was upon him without measure, sure this is superlative pride in the Priests.

Next I shall give some instances wherein these Priests teach otherwise then the annoynting teacheth, further to manifest that the people need none of their teaching, for they need not that any man teach them, but as the same annoynting teacheth them, so this is the Apostles Doctrine.

1. They say the Truths of the Gospel were once delivered unto the Apostles by Divine revelation, who for the benefit of after Ages committed the same to writing; which say they, have been delivered down and conveyed to succeeding Generations by tradition from one to another, and these things thus received; they Preach these, they make tradition supply

the place of Revelation, and thereby make void the way, the Law, and the manner of God; the way in which all his Saints were led, the manner of his manifesting his self unto them, and the Law whereby he appointed that way and manner, for the Sons of *Adam*, and rejected all other; so now according to them the Revelation is ceased, and no more to be expected; but we read not of any medium that came betwixt the Olive branches and the golden pipes, so herein they teach not as the anointing teacheth, by immediate dependancy upon the Father.

2. They in Order to the understanding of these things, apply themselves unto humane Sciences and Learning, which things are not capable of such kind of evidence, but being Spiritual are spiritually discerned, and other Learning availeth not unto this knowledge, as is clear from the example of the practices, who were as knowing as these in Arts and Tongues, but yet ignorant of Christ; so herein they teach not as the anointing teacheth.

3. They are a lye, and the anointing is Truth; (if any scruple this expression, let them know it is said of those that were in darkness; *ye were once darkness*, and when they followed the light, *but now are ye Light in the Lord*, (by the same rule is the other) so for this cause they cannot teach as the anointing teacheth.

4. The anointing leads into all Truth by the drawings of the Father, but these seek to draw into what they call truth by their own reasonings, and where this fails, by force and outward compulsion, herein they teach otherways than the anointing teacheth.

5. The Oyl which the Olive branches emptied out of themselves was golden Oyl, and they were golden pipes that conveyed the same, so here is some assimilation or likeness betwixt the Oyl and the pipe, the Doctrine and the Preacher, answering to the new Wine in new Bottles; but if these
Preach

Preach any good thing, how great an unlikenes is there betwixt the Priest and his Doctrine, holiness in his mouth is like a Jewel of Gold in a Swines snout; herein again they differ from the anointing.

ARGUMENT X.

HAVING shewed in all these instances in the last Argument, a difference betwixt these Priests teaching, and the teachings of anointing; it proveth two things, first that the people need none of their Doctrine, for saith the Apostle, *you need not that any man Teach you, but as the same anointing teacheth you.* Secondly, That the very best any such can preach, doth not in the least conduce to their spiritual advantage and salvation; for the people (every one must of necessity grant) have great need of all such teaching, as in the least measure conduceh unto this end: Again, suppose a frequent current of clean Oyl run thorough a polluted Conduit, it would follow in process of time that the Conduit would either defile the Oyl, or the Oyl cleanse the Conduit; but many of these Priests have we seen pouring forth their Oyl many years together, and yet the Priest unclean, un sanctified, as he begun so he ends a miserable sinner, and that by his own confession, an undeniable evidence of fruitless Doctrine.

Ifurther add concerning these Priests that they run un-sent, and therefore do not profit the people such God, never called to serve him whilst in that condition, in the Priests office, nor will do so long as the Sun and Moon endureth; not a man among all these have ever brought one sent unto God, or ever shall do, *they have not Authority to take the words of God into their mouths, for unto the wicked God saith, what hast thou to do to declare mine Ordinances, or take my Covenant into thy mouth, seeing thou hatest to be reformed, and castest my reproof behind thee.* So these not having Authority, do preach as the Scribes who blind leaders of the blind; Learned in the Languages, but not:

not in the Author of Language, therefore they crucified the Lord of Glory, and these daily do it, and trample his blood under their feet.

Having now as I think sufficiently made good the intention of these sheets, I shall conclude with this, that true and eternal holiness is that SCHIBOLETH, which whosoever doth not pronounce in his Principles, in his Doctrine, in his Practice, in his life, and in all his Conversation is no Gospel Minister, or Priest of the most High God; *for holy must all they be that bear the Vessels of the Sanctuary.*

BENJA. LINDLET.

F I N I S.

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